An Essay The Philosophical Basis of Homocopathy. Respectfully submitted The Faculty of the Momoeopathic Medical College Bennsylvania On the thirtieth day of Sanuary Eighteen Houndred and fifty four By M. Sevanway of New York.

The Philisophecal Basis of Homospath. Before this earth, with all its turning inhalo itanto, was called into being, there existed in the mind of God the whole scheme of creation And all those, who will, may now read in the great-volume which he has spread out-before us, the mighty plan whose execution resulted in the formation of this our world, with all its as: Companiment of life and beauty. He will there observe that order, which is Heavens first-law, is beautifully displayed in every department of his mightiest work. He will then learn, that, all this order and harmony is kept and maintained by those laws which were stamped by the hand of the Creator upon all matters when it first awake into life and being. Glologists inform us, that this Earth arrived from a state of chaos, to its present-form and consistence, through several and progressive periods of perfection.

At the time when darkness hovered over Earths cho. olie Mass, No form of life Made its appearance; but as it progressed towards its more perfect state, thing of life fitted to that period, were ushered into being, and so life progressed to a more perfect exhibition, until the time came in the order of progression when Man, the highest form of created life, was watered into existence, when the morning stars sang together and all the Sons of lad shouled for joy:

Mon there is the climax of Eeaths Created beings. In him, as well as all forms of life, do the laws of Creation centres and by their proper exhibition of the forms of life, similar to the executors of those laws, are brought-into existences

Man has very aptly and truthfully been turned a Microcosm, an Expitone of all created things, for in him may be found an image of every variety of

organized or unergonized matter, that was called into being, during the progressive order of creation. Yeshe Stands above all a noble specimen of created intelligene When other forms of life had reached their climax, thew as it- were new laws took up the work and forged the Last- and most-perfect link in that migh to chain of being which was conceived in the reent-Councils of God. The will now leave all other forms of Creation, and Contimplato that only as exhibited in man. In him we behold a wonderful being, a Mystery, that the despeat researches of ages have failed to rolve. Get-we read, that Man was made of the dust of the ground, and mile his nortrils was breather the breath of life and he become a living roul." Mow in this brief but-truthful marratine, we obtain the tree key with which to unlock the deep mystery that has so long enshrowded his true formation. If what we have above stated be tree,

viz. that every thing which now exists is the result of progressive creation, then it will not be difficult to understand the true relation existing between Mind and Matter.

It is universally conceded that the brain is the true reat of mind, from which its various mondets are conveyed by the nerves, to the rematest particle of the organism.

Physiologists inform us that the power of mind is in direct ratio to the rize, number, and perfection of the Cerebral Convolutions. This being true is it-mos-a just-Conclusion that mind is the result of that peculiar organization which we behold in the brain? The lower animals exhibit the same phenomena, and an governed by the same low, Man differing from them only in this, the comolutions are more numerous and more perfectly desculpted to that he possesses greater powers of Combine

Motion together with superadded moral qualities.

Hence we may conclude, that there is but one source
of Mind, and that the result-of those Creation lows

that were centered in Man on that day whenhe

was ushined into being amid the Music of the

spheres.

But some May object that mind, thus developed, fails to explain the various phenomena which we be. hold from day to day. I answer that the brightest Scintilations of genius, that ever downed upon the world, were as verily the result of those eternal laws, as are the mighty worlds held in their orbitwhile they reach through space performing their wonted cycles May is it not more in Keepingwish the Esternal Mind, that he should set in motion a power governed by certain laws which should accom. plish the end in view without any more directinterposition of his power. He read that the Knew

the end from the beginning; hence we may conclude that end was attained through a well governed and progressive work.

It is declared by Some that life or Soul is the organizing principle in every thing that manifest life, and that this principle is an emination from or part of God himself, and that it abides with them from the earliest period of their epistence till its last manifestation is developed to human perception, when it leaves its lastly tobernacle and becomes free to roam amid the resplendent beauties of the spirit land.

If the above general principle be true, there may be deduced therefrom several very important Corollories, which we will now state.

First if the Loud be the organizing principle, then wherever we discover manifestations of life by organization, these must exist a soul, hence

Every blade of grass, every opening flower, and every living

Second. If this roul is a past of God, it is therefore immortal, hence the grass, the flower, and the brute are immortal, which proves too much.

To prove mine fercibly this immertality to existing Man, it is said, that he manifests an unquinch. able desire to obtain this perpetualing principle. Now in a close examination of this last-argument, we will observe, that instead of its furnishing proof affirmatively, it-offers a powerful argument to dis. approve such an idea; for if he were already in persission of so invaluable a gift he roould have no occasion to desir it. It is a universal principle, that man does not make effects to obtain that he is already supplied with, but for that which he does not possess. But it may be asked what

are all three lofty thoughts, and intense yearnings given to man for! I answer that he may put forthe suitable efforts to obtain that heaven born principle, by which his existence may become commensurate with that of Deity. How this may be accomplished is not my province now to inquire.

From the above logical deductions we are irrivistibly brought to the conclusion, that mon is Mostal, and that instead of brings dual creature, he is one harmonious whole, a noble monument to the window and perfection of hods creature power.

The question may here he asked What is life? I answer it is the constant action of a part or of all the laws of organization From the above view of life the dark veil that has to long enwaped our mental perception begins to be rent asunder, and we behold ourselves, not Gods manifest in the flesh, but as we are men, subject to

lisease, death, and decay, and as such we will now con-

The will inquire in the first place What is health: It is a natural and harmonious action of all the laws of life, Consequently disease may be defined to be, the least de parture of any or of all these laws from their natural have mony; and its severity will be bounded by the extent and universality of such departure.

Now then having no internal specified mon through whom intelligenees we are enabled to explain the various phenomena of disease, and the emaline action of remedies, we are compelled to look for a natural and philosophical method of accounting for the normal and abnormal conditions of life.

As I have before Italed every variety of ponderable and imponduable matter existing in Nature, finds a minia ture representation in the organism of Man Although Ione of these are to infinitessimal as to elude the

Chemists reserch, yet-it would be unphilosophical today their existence simply because they cannot now be detected for as new and powerful instruments have from time to time been invented, by their application new and important truths have been elicited of whose existence we had not the slighters conception, whilst others have been establisted which were declared to exist-only from hypotheris. It has been but a short time since it was demonstrated that - ammonia forms a constituent-part of the atmosphus, although it underwent mury analyses previous to its being delected by Liebig. There are some even in our day who deny the existence of unimalcularine the water they useas a daily beverage, but apply the niesoscope to a drop of this liquid, and their doubts and unbeling vanish like The morning mist before the rising run for their own eye, behold the wonder and they are entirfied duch facts as then, should warn us to be cautions in denying the existence of any fact or principle hypothecated

on that which is already capable of demonstration. ! might in this connection enter into a discussion of the infinite divisibility of matter, and show to our physical senses that yold can be so divided that the mind would utterly fact in its altempt to grasse the idea expressed in the assemblage of numbers representing the infinitessimal magnitude of a single particle of matter thus divided, but will only refer the reader to those works where this subject is fully and fairly brought before the mind. All the partiels of multer as existing in man, hear a Certain and harmonions relation to each other by which we exhibited all thou laws which yourn the animal leonomy. When all of these laws maintain their in. tigrity of action, disposing each particle to move in its allotted sphere, then health with all its life giving energies is vouchsafed to Mon. But when there is as before stated, the least-deporture from this rentered

harmony of action, then there is induced a consistion which we denominate direase, the severily of which will be bounded by the extent, and condition of such departure.

The will now examine into the Course and their moders operandi" in inducing this morbific condition First the courses. These may be divided into the morbific and predisposing.

First the Mertific Causes. Their Mame is Legion They Come to us from Novamps, and fine, the rad and distruction the Minutes of departed animal, and negetable life. The prison, the ship, and camp send forthe a malaria more to be duaded, those a company of armed men; for it Comes to us with a Noiseless treat intaggible, and invisible. Of their intrinsic quality we know very little, but suppose them to be composed of inconceivably minute particles of mother bearing within their bosem the vetice principle of disease.

This particles pervade the almosphere, and those within this floating minemare continually receiving within their system at every inspiration this enemy to health. Becond. of the predictoring causes. There are positive, and negative.

The positive are all those powerful efforts of a mentalor physical Character, or improprieties in diet we, that overstip the bounds prescribedly nature, and thereby weaken and disturb the natural humany of some or all of her yoverning laws. Become the negotive. These consisters until

by in depriving the organism of those natural stimule which the demands to the healthy performance of all her functions. Such as sufficiency of peoper food, of nest & e.

As the mortific agents enter the system, their primary effect is upon the particles of matter which Compare it; either in opposition to their naturallows

of action, when there results a depression of life, or they all in harmony with those laws, when there is witnessed an exaltation of the phenomena of life. From the above Conclusions we are enabled to explain how it is, that a miasm can remain in the system so long without ma. King itself manifest to the senses. It does not hie lormant as some have supposed, but is actingenerting all it's influence to disturb health, but fails in it's accomplishment because of the superior power of life to maintain it's equilibrium, but let the predesposing cause be brought to bear upon the individwal, then, nature girles to this weenmulated disturbing

These Morbific particles are either electro-position, or highline, and it is with this in view that we now proceed to examine the action of remedial equals in the removal of discuss.

All medicional substances derived from

the three great knigdoms of nature, may be classed lither as electro-positive, or negative, and it is in this electric condition of disease and drug, we believe lies hid the great reeset of eure. Suppose the system to be invoded by any miasm, the the disturbance produced manifests itself by Certain rigns which we call symptoms, and to restore the natural equilibrium we administer a remedy which produces a similar group of symptoms in the healthy By experiment we prove this to be electro-positive. Now then, this, acting as it does upon the same struck tungove may very reasonably Conclude that their lee trical Condition is the same, and would therefore repel eachother, and hence, a restoration to health en sues. From this view of the subject- we discoun thatthe law, Similia Similibus Cuantier, stands firm, a beacon Monument to quide the diseased and time pest- tossed bask, of frail humanity, eafely over the

Locks, and quicksands that thickly best his pathway From the above we conclude, that the alternation of the unidy to be administrate, to prove most effi-Cacious, mush depend upon that of the disturbing force If the particles of this disturbing element be of a magnitude to prohibit their penetiating deep into the organism, thenthe lower preparations should be used. But if they are so highly attenuated as to admit their transit into the minutest fibre of the body, then should be given a remedy, so highly potentalized, that it will find its way into the deepert receives of our system, and first-out and destroy this desturber of lifes harmonious laws.

